THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

A PLACE OF PEACEFUL STILLNESS.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth, evermore.

Far, far beneath the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er he flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so'e'er he flieth,
Disturbs the soul that dwells, O Lord, in thee.

O rest of rests! O peace serene, eternal!
Thou ever livest and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy—forever and forever.

—Harriet Beecher Stowe.

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THE MUSIC HE LIKED.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston I've had my doubts about it. I hadn't been there a day before Matilda she says to me, 'Now, father, we're goin' to have a musical, and I do hope you'll enjoy it!' 'Of course I shall,' says I. 'You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up "Coronation."'

"'Well, this will be the best music you ever listened to,' says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to ha' seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't know what, but I think it was silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady that sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'

"'My, no!' says I. 'I don't see what anybody's motive could be for workin' so hard to make a noise.'

"Then she smiled behind her fan, but I don't know what at, whether 'twas the music or me.

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high, and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again, I wanted to say, 'Now you've got through it safe once, don't try it again!'

"Well, pretty soon Matilda came round to me and whispered, 'Father, how d'you like it?'

"'I don't care much for it,' says I. 'It's a little too much like frosted cake when you want plain bread.'

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'

"What do you suppose happened then? Why, that woman that sung the trills and warbles stood up, and, without any piano playin' at all, sung 'Ye Banks and Braes' and 'John Anderson.' How she knew what I liked I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks.

"'Bless you, my dear!' says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me her eyes were wet, too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."—Youth's Companion.

It is a good thing to have two anchors.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. January 18, 1906.

OUR EMINENT VISITORS.

There were strange sights and sounds on the shores of San Francisco bay last Saturday. Several distinguished Chinese, prominent among them the High Commissioner Tuan Fang and Tai Hung Chi, who are on a visit to the United States and to Europe to study their institutions, landed on our shores while bands played and crowds of people hurrahed their welcomes.

These distinguished visitors were met on board the steamer by Professor Jenks of Cornell University who had been made the special representative of President Roosevelt to receive and welcome them, and who conveyed to them the hope and belief that their coming would strengthen the friendly relations which exist between the governments of the United States and China.

Everywhere since their arrival these dignitaries have been treated with great respect and honor; and their experience in and around San Francisco has been such as to give good reason for the belief that already, in only a few days after reaching our shores, have they had insight which will result in mutual good to China and the United States.

It was highly proper that these visitors should be accorded so hearty and so royal a welcome. His excellency Tuan Fang is a man who merits high regard for his attitude at the time of the Boxer uprising. As governor of one of the provinces of China at that time he dared to disobey the order of the emperor for the slaughtering of the foreigners; protected them and sent them to a place of safety. But aside from this these men come as the representatives of a great nation, one of the oldest of the world and one destined to exercise a mighty influence in the world's future. If they need to know us, we need also to know them. Westward, they are our next door neighbors, a people with whom we of this Pacific coast are to have more to do soon than with any other on the globe. There has come to them of late a consciousness of their destiny, and of the mighty influence they may exercise in the future. Able and far-sighted men among them are beginning to prepare themselves and their people for that influence.

In his remarks at one of the receptions given these visitors the Hon. John P. Irish said: "We Americans hope for the day when this country will achieve its true dignity by treating China on a basis of perfect equality with all the other nations of the world. The visit of your excellencies will help us to realize that policy and to place our country in its true position of dignity and justice toward all nations and all races."

This, as the present writer has said again and again, is the position to which we as a nation must come. This is the judgment of a large majority of our people, and henceforth that judgment will be more plainly voiced. Anything other than this would be suicidal. This nation does not intend to allow the land to be flooded by Chinese coolie labor; but it does intend, if we read aright the mind of its people, that other classes shall be welcome here, so that, they receiving and learning of us and we of them, together we may help push the world on in its upward course. Exclusion Leagues may draw all the resolutions they please, but in the end the right will prevail.

THE GREATEST PROBLEM EVER CONFRONTING THE HUMAN RACE.

The Rev. Dr. Arthur H. Smith of China says that we are confronted now by the greatest problem ever before the human race. This statement was made in an address given last Sunday morning in the First Congregational Church of Oakland. Dr. Smith is widely known as the author of one of the most popular books of recent years, "Chinese Characteristics," and as the writer of some of the most able and illuminating articles on the Orient that have been given the public in our magazines and papers. He has been for thirty-three years a missionary of the American Board in China and has been called home to take part in the campaign for the million dollar fund which the board is endeavoring to raise for its work this year, in commemoration of the centennial of the memorable haystack prayer-meeting out of which came the first foreign missionary work in the United States.

On things Chinese Dr. Smith is everywhere recognized as an authority, and there were in his address on Sunday many things with which the people of the Pacific coast need to acquaint themselves.

In the beginning of his address Dr. Smith gave a brief exposition of the words in the 25th and 26th verses of the 16th chapter of Romans, dwelling especially on the words, "the mystery which hath been kept in silence through times eternal, but now is manifested and by the scriptures of the prophets, according to the command of the eternal God, is made known unto all the nations unto obedience of faith." Like

the Apostle Paul, who said that he was debtor to all, Dr. Smith has a world consciousness, and in a graphic manner he showed that it was our business to think of the world, to plan and work for the betterment of the whole and not merely some little part of it. And to the end that this wide survey may be advanced the value of a map of the world, hung up in constant view, was emphasized.

In the channels of our own past and present he marked the steps with which Christianity had come to us and to the Asiatics of today with whom his lot in life is cast: Jerusalem, Antioch, Rome, Great Britain, America, China. Speaking of Greater America and of events which had made Greater America these significant years were named: 1803, 1819, 1843, 1848, 1853. Did we stop then? No! In 1867 we added Alaska and in 1898 came a yet wider reach. It was in this latter year that people began to ask, Why should we have the ends of the earth thrust upon us? And Dr. Smith's answer on Sunday was: "The hand of God was in it all."

Considering the outlying relations of this Greater America, a Greater Asia came into view. This Greater Asia, not the Asia Minor of Paul's day, but one of the vast sections of the world, sustains toward the United States of Greater America relations more vital and important than with any other portion of the world. The Asiatics are our neighbors just across the Pacific, and the Pacific has been shortened, for distance has been annihilated by modern inventions and the ends of the earth are being brought close together.

Using the words which the eminent historian Bryce once used with reference to the United States of America, as the most highly expressive terms, China was declared to be "a big thing"; and the conviction was expressed that God had raised up and had kept intact that people to do something great in the world's future years; that they had survived as a nation indicated that they had something worth survival; and very significantly was it said in the ear of our boasted Anglo-Saxon civilization that the Anglo-Saxon had not yet been confronted with the question of the survival of the fittest. In China is found a civilization measuring its years by the five thousand, while ours in its making goes back only a thousand. We boast of our traditions and ideals, it was said, but often the traditions are found somewhat uncertain and unsettled and the ideals upset. There are among us, said the speaker, not a few people who do not seem to care to understand those Oriental people with whom we are standing today in such intimate relations; nor do they care to find what foundations have been laid there by the Christian nations for their betterment. At this point Dr. Smith sketched in a few words the foundations deep and broad which Christianity had laid in China. Education is today setting up high ideals all over China, and the basis on which this educational work rests was traced to the work and influence of the Rev. Dr. Hayes, a Presbyterian missionary. But while so much in this and other ways was attributed to the Christian missionary, the Christian nations, alas, in their dealings with China, had too often been found lacking!

But now at last China is awake. The Chinese see what Japan has done and they are stirred; and stirring, they stand on the eve of an influence which will profoundly affect the world. Physically, politically, intellectually, religiously, morally and industrially, we are face to face with China's millions and are confronted with the greatest problem ever before the human race. No crisis comparable with this has ever been thrust upon Anglo-Saxon civilization, not even in that period when its downfall was threatened by the might of the Great Napoleon. The demand is therefore for a thorough application of the teachings and principles of Christ so that together the world may move on up toward God.

At this juncture Dr. Smith spoke ominously of the race pride found everywhere among us, and of the incapacity which Christianity was showing for overcoming race prejudice. In this connection came a vivid word picture of Japanese national efficiency—an efficiency such as Great Britain, nor the United States, nor any other nation had ever manifested. And their patriotism was exalted also. Where in this land, it was asked, is the man to be found who desires to die for the President? But Japan counts her millions who would be happy thus to die. With the Japanese was found marked ability to do, to plan, to right, to hold the tongue. Witness as to the latter the utter ignorance (seemingly) of the whereabouts of that mighty fleet when it lay in wait on the sea for its enemy, the Russians. This reference to the Japanese was with intent to set forth their influence now with the Chinese who had observed anw were impressed. In current phrase was it said then that "it is up to us" to show to China that we are her friends if we are to have any field and exercise much of an influence over there.

Then for a few moments, the missionary said that he would bow down before the golden calf and talk of the markets we needed if we were to be a great commercial nation. China was declared to be worth ten Africas, and there would be no limit to what we could have over there if we were to deal fairly with them. But only yesterday we read of great flouring mills on the Pacific coast shutting down because of our loss of the markets in China growing out of the boycott which was started because of our treatment of those who were entitled to treatment, other than that which had been accorded them. The ejection of American railroad builders was deplored by the speaker; and all in all it was shown that, sometimes, with good reason for it, at other times not, the impression is widespread in China that we Americans are not their friends. Complications, accordingly, have arisen which cannot be settled at Washington, nor at Peking; they can be settled now only by the evangelization of that people, by the preaching to them of the gospel of Christ and by a general application of it on our part in all our relations with them. The missionary has access now to all classes, and China does not object to Christianity, but only to the application, or misapplication, of it.

IN THE INTERESTS OF THE MILLION DOLLAR CAMPAIGN.

Monday evening about eighty persons from the Congregational churches of Alameda county gathered in the parlors of the First Congregational Church of Berkeley in the interests of the movement for the raising of one million dollars for the work of the American Board this year. They were there for instruction and inspiration, both of which were imparted by the speakers of the evening, the Rev. Charles R. Brown and Mr. Harry Wade Hicks, one of the secretaries of the Board.

The first half hour was one of pleasant social fel-

lowship; the second was spent in partaking of the dinner which was served by the ladies of the church, and then came the addresses by the speakers named.

The Rev. H. M. Tenney, the Pacific district secretary of the Board, presided and in brief introductory remarks told of the demands everywhere now on the foreign field and of the plan to meet these demands by the raising of one million dollars for the regular work of the Board and to commemorate the centennial of the haystack prayer meeting from which dates the beginning of foreign missionary work in this country.

Mr. Brown, in his preliminary remarks, stated that we were assembled to talk over in a calm and serious way the situation and to consider what to do.

Funds, it was evident, are inadequate. This, he accounts for by the passing away of a generation of people trained to give to foreign missions as people are not trained today; to a wider range of benevolences; to a diminution of interest consequent on a superficial study of comparative religion; to a different scale of living, people being now more given to pleasure and luxury than formerly.

To bring about a change for the better three things were named as necessary: First, a greatly enlarged motive, not that of snatching brands from the burning, but a desire to give life more abundant here and now as well as hereafter to the darkened, burdened millions of pagan lands; second, an enlarged constituency, which can come only by the developing of interest among those who are not now interested; and third, an enlarged working force, not allowing the burden of securing funds to rest upon the pastor, but to have in every church, and especially among the men of the church, a committee on missions whose duty it shall be to interest other men in missions and bring them into practical cooperation. Mr. Hicks gave an insight into the working of the American Board, both at home and abroad, showing plainly and forcibly that it is a great business organization, so manned and operated as to prove highly efficient in the work for which it was established.

In a graphic manner the great problems with which the Board wrestled because of limited funds were set forth; but it was shown notwithstanding the discouragements that the debt was a hopeful one, for it was due not to a shrinkage in gifts but to the expanding work. No one can listen to Mr. Hicks as he spoke on Monday night, and not be brought to the conclusion that the demands of the work must be met; no place is found for cutting or discontinuing.

As Mr. Hicks told how the Board had gone over its Missions with intent to decide where discontinuances or cuts could be made we thought of the father and mother who once had an opportunity to give away one of their beloved children. Their need was great; they decided to part with one, but when they bent over their beds and cradles to make the selection affection and the needs of the little ones for motherly love and fatherly care prevailed, and all were kept under the old home roof and the hard toil went on for their maintenance.

At the close of the addresses the following resolution was moved by the Rev. Dr. J. K. McLean and was adopted unanimously: "In the judgment of this body of men, members of Congregational churches about the bay of San Francisco, the presentation of the cause of foreign missions to which we have listened is timely and convincing; and we pledge ourselves to do our utmost to bring our respective churches up to the Centennial Million Dollar line of at least $1.40 per member between now and August 31st."

The Pacific Coast in Brief

The Missionary Institute was a pronounced success. The Rev. Ben. F. Sargent has promised a report of it for next week.

The Rev. Dr. Arthur Smith, concerning whose address in the First Congregational Church of Oakland last Sunday we have written at some length, is to speak next Sunday in Dr. Hillis' pulpit in Brooklyn, New York

The Rev. Dr. W. M. Kincaid has presented his resignation as pastor of Central Union Church, Honolulu, and desires it to take effect at the close of the church year next summer. Dr. Kincaid has been pastor of this church for nearly eight years and under his leadership it has grown from a membership of 450 to nearly 1,100; and this, notwithstanding the fact that a large number has been lost through removals from the city. Dr. Kincaid expects to return to the states. He will leave the church finely organized and in an excellent condition for work.

"May God forgive those who have done nothing more than shed tears in this sanctuary today!" Such were the words, so it is said, of the Rev. Dr. Walker of Immanuel Presbyterian Church, Los Angeles, in a closing prayer on a recent Sunday morning. Mr. John Willis Baer, of Christian Endeavor Society fame, and now one of the secretaries of the Presbyterian Board of Missions had given a sermon or address which greatly moved the large congregation. After which a contribution for the work of the board was called for. It is evident that many did much more than shed tears, for, notwithstanding the fact that Dr Walker's church had just contributed $100,000 toward an endowment for Occidental College, nearly $1,500 were given that day for missions.

Los Angeles has been noted for some time for its fine churches and able and popular preachers. Another is to be added in the person of the Rev. Dr. S. A. Northrup, who, on February 1st, will enter on the pastorate of the First Baptist Church. Dr. Northrup comes from Kansas City to Los Angeles, where he has been since 1896 where the additions to the membership of his church have averaged 117 annually. For thirteen years before going to Kansas City, Dr. Northrup did a notable work at Fort Wayne, Indiana, receiving into the membership of his church an average of a hundred each year, making the Fort Wayne church the largest Baptist church in Indiana and the second largest west of Philadelphia. He comes to a church of six hundred members in Los Angeles—one of the most rapidly growing cities on the Pacific coast and one which has several churches, each of which has a membership of more than fifteen hundred. The people who have called Dr. Northrup are expecting under his leadership, and with the blessing of God, to see their church move forward to a place of influence among the foremost.

An intimate friend of a Pacific coast pastor and a member of his congregation said to him not long ago, "Why do you not preach some evangelistic sermons on Sunday evenings?" The pastor replied that he

did not believe that much resulted from them or at least would result in his town. But the question was a seed thought which led him at length to preach a few such sermons. The second Sunday evening he gave opportunity for professing Christians to reconsecrate themselves to Christ and those who were not professing Christians to express a desire to lead the Christian life. There was a surprisingly large response to this invitation, and the indications are that there will soon be, through this movement, ten or twelve public confessions of Christ and accessions to the membership of the church of which this minister is pastor. There may be in this little item that which will say to some other pastor, "Go thou and do likewise." Doubtless there would be more confessions of Christ if opportunity were given more frequently for such confession. This may be said without room for intelligent questioning: the preacher who neither gives from the pulpit, occasionally at least, an invitation to make confession then and there of Christ, nor works in a personal way among the unconverted who sit under his preaching, will not bring into the kingdom and into his church any such number of converts as should mark the work to which he is called.

We are in receipt of the proposed constitution of the Oregon Federation of Evangelical Churches and a statement of the principles of the organization which we have read with gratification. The importance of such principles cannot be too highly emphasized, nor can the people become too familiar with them. Upon their wide application depends largely the future success of the cause of Christ throughout the land. Accordingly we quote as follows: "1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies, without conference with the denomination, or denominations, having said claims. 2. A feeble church should be revived, if possible, rather than a new one organized, to become its rival. 3. The preference of a community should always be regarded by denominational committees, missionary agents and individual workers. 4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity. 5. In case one denomination begins work in a neglected community, it should be left to develop that work without other denominational interference. 6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant, in itself, for entrance into that field by another denomination. Temporary suspension should be deemed abandonment when a church has ceased to hold regular services. 7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches, should be referred to the executive committee."

An esteemed subscriber at Santa Ana writes: "I, too, find it necessary to take many other periodicals, magazines and daily papers, but do not intend to commence curtailing my expenses by omitting subscription to my church paper." Evidently, this writer has read the article in The Pacific for January 4th, entitled "Comment on a Courteous Letter." Some one has said: "The Christian home without a church paper is like a Sunday-school without literature." Another has said: "The argument that 'I can live a Christian life outside of the church' is but a step more fallacious than 'I do not need the influence of the church paper in my home.' Our ideas are made up largely by the influences that we allow to enter our lives." There are people outside the churches who are leading Christian lives, but not very many; but they suffer great loss usually who do not get in somewhere and thus give and get the utmost possible good. Likewise they suffer loss into whose homes the church paper does not find entrance. After struggling with The Pacific for eight years to keep it going along in that field of usefulness for which it was created fifty-five years ago, the present writer has concluded that the time has come to say without any qualification that on the part of Pacific coast people this paper should have the preference over the papers that are published in the East. That the coast paper is needed is beyond question; that it has from week to week a large amount of interesting and valuable reading matter is also beyond question. In his pastoral letter this year the Rev. Dr. Adams of the First Congregational Church of San Francisco said that they who unite with that church ought to attend its services, take part in its work, give to its support, and in every way try to further its interests; that their efforts should be there and not elsewhere. The pastor was right in his saying. And we believe that in some way it should be brought to the minds of all Congregationalists who are living on the Pacific coast that there is an obligation resting upon them to support their church paper—not an Eastern one, but the one right here on the coast, so that it may do the work which it is called to do.

A citizen of Everett, Washington, says in a Socialist paper which is published at Girard, Kansas: "I have been in the lumber business here. The last year I sold lumber at $6 per thousand on board cars. The freight rate to Kansas is $16.50 per thousand or $330 per car of twenty thousand feet. Is it any wonder we burn millions of feet to get it out of the way when it is not the very best? And we can make only poor wages sawing, after furnishing the timber and mill thrown in. The whole lumber product is confiscated by the railroads and we get just what slaves got—a bare existence, even when we own the finest timber in the world." The editor of the paper from which we get this item, "Appeal to Reason," says in his comment: "I find by referring to a government report that it cost about $60 to freight this car from Everett, Wash., to Kansas, and all above that is pure graft. This will give the readers some idea of the robbery they suffer by reason the private ownership of railroads." Whether this criticism is justifiable we leave for persons well versed in railroad business to say. Before expressing an opinion the present writer would wish to know what is included in the $60 which it costs to freight the car from Washington to Kansas. Perhaps that does not take into account the immense investment of capital in the railroad. But be this as it may, such are the items which are appearing in papers here and there throughout the land, and they are shaping public sentiment. In the paper from which we have just made quotation we find also the following suggestive note: Ex-Judge W. H. Moore, the financier of New York and Chicago, is reported to own a $19,000 sable overcoat, and Mrs. Leeds, wife of a rail and steel magnate, has a $12,000 sable coat. Both

families are members of the group that owns the Rock Island and Big Four roads. That is what the tariff on railroads is used for. Of course, the roads are losing money all the time! Couldn't possibly have rates reduced! You work hard all your life; your wife helps you; your children work when they are old enough. Do you have such coats for yourself and wife? Did this Leeds woman ever do a day's honest labor? Or did the judge? I let you answer." Every week millions of people are reading such words as these. It is for every man who has the welfare of mankind at heart to consider whether they are really appeals to reason. If they are, what will the harvest be? If they are not, what will the harvest be? This paper, "Appeal to Reason," quotes Governor Hoch of Kansas as saying: "unless the American people find a speedy solution for the great new industrial problems a tidal wave of Socialism will sweep over the country one of these days and sweep us all off our feet."

The Religious World.

The Western Christian Advocate says that it hails with delight the announcement that the committees of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church have taken the recent further step toward union which was taken at St. Louis.

When the World's Christian Endeavor Convention for 1906 is held in Geneva, Switzerland, an English service will be held in the great cathedral of St. Peters where John Calvin preached. A large attendance at this convention is expected from French, German, British and American Endeavorers. The hymns to be used will be printed in French, German and English. The speakers represent at least a dozen different languages.

The age of consolidation and of co-operation in religious work has dawned. A Chicago correspondent sends us the following: "A convention of Young Women's Christian Associations, affiliated with The American Committee, was held in Chicago, Jan. 3 and 4. This was a special convention to consider and act upon proposed terms of union between The American Committee and The International Board of Women's and Young Women's Christian Associations. The first day was largely given to addresses upon the advantages which the proposed union would bring to young women in cities, to college women, to the industrial and extension work, and to the cause of Christ in all association work for young women. The second day, after free discussion, the convention voted, by an overwhelming majority, in favor of union upon the following terms: that all associations at present affiliated with either national body be privileged to become charter members of the united organization, and that new associations be received into affiliation upon condition that the voting and office holding membership be limited to women who are members in good standing of Protestant Evangelical churches." We hail these union movements. They mean much for the cause of Christ.

Professor Edward Everett Nourse was inaugurated as professor of biblical theology in Hartford Seminary on January the 10th. Our Boston correspondent writes: "The theme of the inaugural address was The Relation of the Book of Genesis to the Religious Development of Israel. Professor Nourse set forth in a popular manner the results of scientific Biblical research as throwing light upon the true character of Genesis and its relation to Israel's religious progress. He first pointed out the literary characteristics of Genesis, especially its composite structure. "Genesis is the result of combining three originally separate narratives," said Prof. Nourse. 'These narratives all follow the same general thread, but differ remarkably in detail. This double fact of similarity and difference indicates that the material dealt with in these narratives once circulated in Israel in quite a variety of forms. The narratives considered separately also reveal the fact that they have been made up by combining traditions that were originally unconnected, and in some cases not altogether harmonious. These facts gave rise to three questions relating to first, the **origin**; second, the **age**; and, third, the **use made** of the Genesis by the thinkers and religious leaders of Ancient Israel.' As to the origin, it was shown that most of the matter in Genesis 1:2 is not specifically Israelitic, but ancient Semitic or Babylonian, while the patriarchal stories in chapters xii: 10 are mostly, though not entirely, of Israelitic origin. As to the age of the material, Professor Nourse considers that is is in part very ancient, in part quite late—strata of different ages lying side by side, often in the same verse. The use made of the material by Israel's religious writers was the point upon which Professor Nourse dwelt with special emphasis. This was the most original part of his address. He stated that the Old Testament writers simply took what was at hand and read into it, or used it in the service of, their own purer and higher religious conceptions. Genesis thus in its different parts revealing a great progress or development of religious conceptions which registers in a way the religious development of Israel itself."

The Bystander.

Local Church Union.

The federation of the churches is taking hold of the various denominations with a strong grip. Already there is inaugurated a system of united work. Narrow indeed is the Christian worker today who refuses to co-operate with others in a common labor for the common good.

There are indications, too, of an organic union among some of the denominations, and there is a widespread feeling that we have too many denominations. The doctrinal differences are all so small and insignificant, the difference in church government so little and the excuse of maintaining these denominations so great that sensible men are beginning to see the foolishness of the situation. Already the Presbyterians, Methodists and Congregationalists have come together in Canada, while the Methodist Protestants, Congregationalists and United Brethren are seeking in our own country for a basis of union, if they have not already found it. The time will come when Congregationalists and Presbyterians will be one body, and there is no reason why they should not be one. If any one should attempt to make out a case against such union today he would have a hard time doing it. Common sense is beginning to reign in the church world. In small towns overburdened with small struggling churches, there is a feeling that the kingdom of God

itself is retarded by having too many churches.

The problem in the city requires a federation of churches of the same denomination. In every large city there are Baptist and Presbyterian and Congregational and Methodist churches which should be united. Street car lines have made the churches easily accessible. Church-going is no longer conditioned by distance by long walks and horses. Speed in transportation alone makes some churches unnecessary.

San Francisco affords an interesting study in church federation, and what is said here of the Congregational churches is true of nearly every other denomination. If any one doubts it let him take a map of the city and mark the location of the various churches. In the Mission district we have four Congregational churches. Originally they were properly located and apparently needed. They all are not needed today.

At the extreme end of the Mission is Bethlehem, which has a parish of its own. The Third, Bethany and Olivet are in one parish. Their members live in one district and the churches are within an area of ten or fourteen blocks of each other. We would not think of locating other institutions or business interests in this fashion. Seven blocks from the Third Church is Olivet. Ten or twelve blocks from Third Church is Bethany, while Bethany and Olivet are possibly fourteen blocks apart. In this triangle there should be one strong Congregational Church. Instead of three pastors being supported by 600 Congregationalists there should be one to support. Instead of three church properties to maintain there should be one. Such a federation is the only reasonable solution of the Congregational problem of the Mission.

The Bystander would not dare to make further suggestions, but he has a vision of a day when Plymouth and the First Church will combine inevitably. Certainly the Bystander would like to hear the argument against such reasonable federation in our own city and denomination.

At the Pan-Handle we have a group of small churches, which will succeed in keeping each other down by the deadly competition of the good people who organized them. There is absolutely no need for example of Howard Presbyterian and Park Congregational almost within gunshot of each other. They represent no great ecclesiastical principle on which the salvation of the denominations in San Francisco depends.

Other suggestions might be made, but in all probability the Bystander has made quite enough. The traditions of these churches, the sacrifices which have entered into their maintainance, the prestige acquired, and other reasons more or less selfish have already been inspired in the bosom of the reader and there is no doubt that they will be continued and the generations to come be burdened with a system which is based on poor economics and weak ecclesiasticism.

The Chinese army will in a few years number 1,250,000. Her army already numbers 400,000, all well armed and equipped with modern field guns. China has recently ordered a million rifles, and seems disposed to confront the evil of heavy taxation in order to develop her military strength. Heretofore China has been a peaceful nation and the rest of the civilized world has imposed upon her. Possibly she will be treated more respectfully if she shows herself equipped for her own protection.

The Paragraph Club

The Message of the Sunrise.

From where we stand sunrise looks like a crisis in the history of the day. It makes the stiff old world supple, fills the air with music, and sends vice to bed. It is all sudden, like an unpremeditated purpose to change the old order of things. But if we should run around the world at a speed of a thousand miles an hour, we would also run away from the crisis, and find it nothing but a perfectly constant process—the rosy fingers of dawn picking all things out of the darkness and setting them in order, stiffness always thawing, numbness losing itself in nimbleness, and vice forever scudding before the light, like lean clouds before a gale. Hope, vigor, and vivacity would be constant. Or we might linger 'round the sunset and see all things droop, purity and courage lay down their weapons, vice first peep, then run about and steal the blood of hope and faith and fidelity from the moral life of mankind.

It is just as well for us to change our point of view sometimes and to get a new impression. Instead of standing still and letting the light and the dark succeed one another, each whispering to us that the other is naught, we do well to run ahead of the sunrise a while, that we may behold beauty and purity enthroned on the forehead of an endless morning.

Sursum Corda.

"Sursum corda." "Lift up your hearts!" It is a brave motto, and a fitting one for Christian people at the present time. I associate it always with a young man who long since went up higher. A mortal disease had fastened upon him. He knew that his career with its brilliant promise was at an end; that the worthy work he had planned for God and humanity must be left undone. Yet he was able to stand before a large concourse of people and proclaim to them this truth. "Lift up your hearts!" Things look all wrong in the world about us; but for all that the world is sound at the core. It is God's world, and God's purposes will not suffer defeat. Lift up your hearts! Lend a hand in the great struggle of right against wrong. Be of those that dare and do. Forget yourself. Remember him who came not to be ministered unto but to minister, and put yourself into the ranks of his disciples. Believe in the truth. Believe in the power of righteousness. Believe in God. "Lift up your hearts!"

That talk has remained with me and given me manifold accessions of faith and courage because of the man who spoke it. I had known his life for many years, since the days when he went away to college. It was a long, losing struggle against ill health, heavy responsibilities, and purposes set at nought. But at the end was this proclamation of Christian fortitude and optimism, "Sursum corda." Nothing of the blind fatalist; nothing of the half-contemptuous Stoic; nothing of the world-renouncing recluse; but the steady faith of the Christian which rises "serene above the world" and finds repose in the Eternal Goodness. And so, at less than thirty-five years of age, this able, useful man passed on into the larger life. He had written books for which he is remembered; he had made many friends and admirers through his intellectual powers and his winsome personality. But his best

memorial, I am sure, is this simple message of Christian faith and courage, which comes to me to-night, through the interval of years, with almost the force and appeal of the living voice. "Lift up your hearts!"

Football Pro and Con.

To serve one's age one must, of course, know it. In seeking to understand our present-day civilization we can hardly more afford to disregard the "sporting news" page than the student of the Homeric civilization can afford to skip the book of the "Iliad" that gives us the first and perhaps most thrilling record of athletic contests. The sport that has most intimate significance to such as read The Pacific is football, the largest single interest of our boys, whether at school or college. What does our youngsters' passion for the game mean? Does their adulation of the brainless boy in padded moleskin stalking on to the gridiron involve a liking for brutality? Not necessarily more than our girls' worship of "the boy in blue"—whatever his mental and moral caliber—implies a love for the brutalities of the battlefield. Is not, in truth, the boy's case the stronger? In war, as in prize-fighting, the brutality is of the very genius of the contest, physical injury the intended, the essential thing; in football brutality is not essential but incidental. It is the difference between prize-fighting and wrestling. There is, indeed, in each of these the moral peril of the elemental passions always awakened by contests which involve physical contact. Human nature may be too much for even the radical change of rules of football now probable; if so, it should and will go. But we have not proved this yet.

Does our boys' high valuation of this physical contest argue a proportionate under-valuation of the higher concerns of college life? not necessarily more than any under-valuation of the higher concerns of national life may be argued from their delight in the pyrotechnics of the Fourth of July. The love of the spectacular is primitive and subtly perilous in religion and elsewhere—but it has its uses. There is a large element of corporate loyalty in the enthusiasms of the Big Game as in those of Independence Day. Moreover, as every man who has much to do with young men knows, the normal youth has a surplus of energy above that which can and ought to be directed towards his studies, and there are the strongest allurements to its misdirection. This robust game, disproportionate as the interest in it may seem, provides a counter-allurement for which it would be difficult to find a substitute. It is probably wise, therefore, to use the pruning knife upon it, not the axe.

"A Servant of God and the People."

Is the Christianity of Christ livable and workable in the first decade of the twentieth century? If any man doubts it, let him read the story of Mark Fagan, mayor of Jersey City, from the pen of Lincoln Steffens, in McClure's Magazine for January. A simple-minded, self-distrusting, and yet absolutely self-reliant man, whom the bosses cannot intimidate, nor the railroads buy, nor the corporations defeat; a man who believes in the people and finds himself growing more and more to love them as he labors for their good; a man who wants to make the city beautiful and clean, and to open new sources of joy and blessing for all the people. Like a tonic breath of the free wind of heaven is this simple record of an honest man doing his duty in the fear of the Lord.

The politicians cannot account for Mark Fagan. They have "given him up." He does not fit any of the measuring rods they know. But Mr. Steffens thinks he has found the secret: "The man is a Christian, a literal Christian; no mere member of a Church, but a follower of Christ; no patron of organized charities, but a giver of kindness, sympathy, love. * * * And that is why he is the marvel of a 'Christian' community in the year of our Lord, 1905. * * * Certainly Mark Fagan has proven that the Christianity of Christ—not as scholars 'interpret' it, but as the Nazarene taught it, and as you and I and the mayor of Jersey City can understand it—Christianity, pure and simple, is a force among men, and—a happiness."

In the Bible Class the other day, when we were studying the Messianic ideal of Isaiah, the question arose if we can ever really attain on the earth to the kingdom of peace and righteousness of which the prophet dreamed. Some of us were in doubt. There is so much to cloud one's vision and give him pause. But such a record as this of Mark Fagan helps to resolve the doubt. The Kingdom of God among men which the prophets saw afar off, which the Christ announced and exemplified: it is nothing but a world of such consecrated souls as this unpretentious mayor of Jersey City.

THE STATE FEDERATION OF LABOR.

A Minister Addresses the Convention in Oakland.

At one of the sessions of the convention of the State Federation of Labor in Oakland last week the Rev. Charles R. Brown was present, and was called on for remarks. Concerning his brief address The Tribune says:

"His speech, which was greeted with enthusiastic applause and followed by a rising vote of thanks, was ordered incorporated in the minutes of the convention, Mr. Brown consenting to attempt to write it from memory for the benefit of the secretary, as it had been delivered entirely extemporaneously."

We give the address in full here, which was as follows:

"Gentlemen of the Convention: I am glad to look into your faces and be invited to address you for a few minutes. I have followed with interest the report of your proceedings in the columns of the daily press. In standing here I do not feel that I am in any sense away from home. I am a union man myself. I belong to the Ministerial Union,, and am at this time the delegate from that union to the Central Labor Council of Oakland, in whose discussions, since I have had a seat there, I have been greatly profited.

"I believe in the general principles of union labor and have said so many times from my own pulpit, in other public addresses and in print. In the exercise of my own purchasing power and of such influence as I might have, I have tried to indicate my sympathy with these essential principles.

"I do not believe in all the things which the labor unions have done. You yourselves do not believe in them all. Union men being human bengs like the rest of us, have made mistakes. All men have to begin to do things when they don't know how, in order to learn how. But it is altogether best that the union men should be making these efforts to improve the condition of the working people of America.

"As I understand it, two of the leading principles of union labor are these: First, the principle of social solidarity, 'We are all members one of another; if one member suffer, all the members suffer with it; if one member rejoice, all the members rejoice with it.' If my hands or my feet are cold or dirty or diseased, my whole body feels it. I am not thoroughly comfortable anywhere until I am comfortable everywhere. If the hands of society which are doing its manual labor are cold or diseased, the whole social body ought to feel uncomfortable until that condition is changed.

"And this Federation of Labor is doing much to increase the sense of social sympathy until all the members shall have the same care of one another. In listening to your discussions here this morning, I have been impressed with the breadth of interest expressed one trade seeking to co-operate with every other trade in the betterment of conditions for all.

"The second principle is, that all our rights are modified by our obligations. When a man talks about his right to manage his own business in his own way he must be made to feel that this right is modified by his obligation to manage that business in such a way that it shall include a fair measure of success and prosperity of the men whose lives and interests are bound up with his own in that enterprise.

"When a man talks about his right to work, he must remember that this right to work is modified by certain obligations. If he is a single man—one who has remained single because he was too selfish to share his good things with another or because he was so disagreeable that he could not induce any woman to have him—he is under obligation not to offer to work so cheaply as to imperil the interest of the workingman who has a family to support. He ought not to work in such a way as to lower the standard of living below what is human.

"This applies also to another matter in which we are all interested here on this coast. When a man who insists upon his right to work is, an Asiatic, content with a standard of living to which, may it please God, the American workingman shall never be brought down, he must remember that his right to work is also modified by that obligation not to destroy the proper standard of living for American workingmen here upon our own soil. These, as I understand it, are two of the leading principles of union labor, and I am sure that every minister of the gospel is, or ought to be, in hearty accord with them both.

"I am also glad to come here because I believe the relation between the churches and the labor unions ought to be a great deal closer than it has been. We need you and you need the churches. I would not want to be pastor of a church composed entirely of capitalists, nor of one composed entirely of laboring people. I believe the ideal church is that described in the Good Book, where 'the rich and poor,' and those who are neither rich nor poor, meet together, and the Lord is the maker of them all. And you need the work the churches are doing to aid you in your lives. We stand mainly for two things, to inculcate a sense of responsibility to Almighty God for all our actions, and a spirit of intelligent good will toward all our fellows. And in all our effort for the betterment of the conditions of the working people, you will be aided by this effort of the churches in both these directions.

"And now I have delayed you in the proceedings of your convention long enough, and I will close by thanking you for the very cordial reception you have given me."

TENTH ANNUAL Y. M. C. A. STUDENT CONFERENCE.

Cass A. Reed.

On Sunday evening, January 8th, there came to a close at Pacific Grove a conference, which in far reaching results for the kingdom of God will surpass many more pretentious religious conventions—the tenth annual students' conference of the Y. M. C. A. for the Pacific Coast. For nine days more than one hundred of the picked college men of this state had been gathered to discuss together their part in the advancement of Christ's cause on earth.

One of the peculiarly helpful features of the conference was the opportunity presented for the delegates to meet personally the leaders and to discuss privately with them the problems of their lives. Many a man received invaluable help from his talks with these leaders—men who know the needs of college men and how to solve their problems. Among the speakers were Dr. Kingman, of Pomona College Church of Claremont, Dr. Bell of the United Presbyterian Church of San Francisco, D. Edward Collins of Oakland, and Rev. Mr. Westenburg of the Pacific Mission on Barbary Coast, San Francisco. Mr. Clayton S. Cooper, Bible study secretary of the International committee had charge of the Bible study interests and was the presiding officer of the conference. The group system of Bible study with student leaders was carried out, and the first hour of the day proved one of the most helpful sessions.

Mr. George Leavitt, formerly secretary of the Student Volunteer Movement, now en route to take up work among the literate of China, and Mr. A. F. McGarrah, a home missionary of Big Oak Flat, were the respective leaders of the foreign mission and the home mission classes held the second hour of the morning. In the third hour a group of men under Mr. J. L. Kennedy of San Francisco considered opportunities for service in the secular callings, another group under Mr. Wilcox and Mr. McCoy of the Y. M. C. A. discussed Association work as a life calling, a third section under several leaders took up the ministry, while the Student Volunteers met with Mr. Leavitt.

Other leaders who strengthened the conference by their presence and addresses were Mr. G. Frank Shelby of the Brotherhood of St. Andrew, Mr. Roy H. Campbell of the San Diego Y. M. C. A. who lead the personal workers' class and Dr. J. C. McCracken, the famous Pennsylvania athlete, who is en route to Canton, China, to take up medical missionary work. In general charge of the conference and responsible in a large measure for its success was the general Student Secretary of the Pacific coast states, Mr. Harry O. Hill.

The evening sessions of the conference were given over to consideration of practical Association problems and life work meetings. Among the pleasant features of the conference were athletic events, and afternoon trips to Monterey, Del Monte, around the Seventeen Mile Drive and to points of interest about the bay. One evening was given over to the several delegates to entertain each other, and Inter-collegiate Night proved a great success.

The emphasis of the conference was placed on abso-

lute surrender to Jesus Christ, development of the spiritual life, active participation by every man in Christian work, and the claim of Christ for life service, not only in the purely religious callings, but in every walk of life.

The presence and power of the Holy spirit was manifest throughout the conference and not a man who was present at the Sunday afternoon meeting on the rocks will ever forget the experience on that western "Round Top." Some men left the conference pledging their lives to service abroad, others had heard and heeded the call to enter the ministry or Association work here, while every man, as he turned his face homeward, had a new realization of the need and opportunities for service in the work of Jesus Christ, and an iron determination to make his life count for righteousness.

A RELIGIOUS SURVEY AND AN OUTLOOK.

Plans and Expectations Evangelistically. Fraternity and Federation.

[The article herewith we condense from the Boston Transcript. It gives in a few words the conditions and the outlook evangelistically in the leading denominations, and the status of movements for unity. —Editor.]

Religious leaders expect to accomplish great things in 1906. Hardly any of them but have big plans on foot. Chief among these plans are some that will, in the estimation of their projectors, produce revivals that will stir the country from end to end.

Many principal bodies have made preparations for revivals. The Congregationalists have imported a leader from England. Baptists two years ago put revival methods into the hands of their home missionary organization, and that body not long since appointed a revivalistic head. He has been studying conditions for six months, and during the coming twelve-month hopes to make a beginning. Disciples of Christ named, last year, an official head for their revival campaigns. He has a definite plan and has lost no time in putting it into execution.

The Disciples' campaigns draft into service local pastors in considerable numbers and each campaign centers in and near some large cities. Cincinnati and Pittsburg have been stirred, and other cities are to be visited. Disciples have, besides, some evangelistic and propagandist plans to cover the next four years and to lead up to the proper observance of their first centennial anniversary, and they expect, during 1906, to get this centennial plan well under way.

The Presbyterians, especially those of the Northern States, early began official and systematic revival work, with Rev. Dr. J. Wilbur Chapman at its head. The campaign was authorized by the General Assembly, and thousands of dollars have been poured into it annually. Some criticism has followed the carrying out of the plans, but the projectors, including those who pay the bills, announce that they are more than satisfied to continue. New and more capable men are to replace some present evangelists. The General Synod of the Reformed Church patterned after the Presbyterian plan in naming an official committee. This committee has worked not so much in conducting series of special meetings as in assisting pastors in evangelistic work in individual churches. Effort along this line is to be continued during 1906, and notable results are looked for.

Universalists have realized their position more than ever before, and their last general convention was the most notable in their history. The effect is to inexpected to produce substantial results during the year now opening. A number of other bodies have forward movement plans, based on the revival idea, and without exception they are planning to put them vigorously into effect this year. Formerly the summer put an end to vigorous effort, but that day has gone by. The campaigns now opening are to be prosecuted without interruption throughout the summer months.

For religious interest in 1906 a close second to the evangelistic campaigns is the federation idea. Presbyterians North and Cumberland Presbyterians have just agreed in committee to unite, and no doubt is felt that their respective general assemblies, meeting in May next, will approve the action of these committees. There is a stubborn Cumberland minority, made up for the most part of the conservatives, with some of the vested or salaried interests, but nobody professes to fear any such outcome as that of the Wee Frees in Scotland. The union of these two bodies will make a denomination of nearly 1,500,000 members. Presbyterians South show little inclination to come into the union, but there is a chance that some of the smaller Presbyterian bodies may give up autonomy and join the others.

The first meeting of the National Council of the combined Congregational, Methodist Protestant and United Brethren churches is to take place at Dayton, O., on February 7th. This union differs little from the more inclusive plan, as yet called Federation, proposed by the thirty bodies which met in conference in November, and proposed the formation of a Federal Council similar to, but larger than the council about to meet in Dayton. If the Dayton Council work out harmoniously the plans to come before it, there will be presented the first concrete example of a union of divided Protestantism.

Baptists have come together in a general convention, and their federation includes the Baptists of Canada. Plans are in hand for the initial meeting of this convention in May, looking to still closer union and to aggressive and common work, especially missionary in the West. Baptists are reaching out towards the Free Baptists and the Disciples of Christ. They have changed their point of view markedly during the past ten years, particularly the views relating to "close communion." With this change there seems, so Baptist leaders say, to be no good reason why immersionists should longer be separated. During the year now opening there will be further examinations of the doctrinal differences of Disciples and Baptists, looking to closer relations, and with the possible outcome of actual union in course of time.

Lutherans in America, long sadly divided in part by doctrinal differences and in part by language and race, are coming together. At least all branches of this body have that tendency, save only the Missouri Synod, which is ultra-German and unusually conservative, and perhaps a few of the smaller synods that are apart solely because of language. English Lutherans are rapidly increasing in numbers, and they are making the figures which show Lutheranism to be one of the most aggressive religious bodies of the time. Differences are being dropped. Common forms of worship, common hymnals and common missionary enterprises are inaugurated, with the likelihood,

it is said, that further steps toward practical if not actual union will be taken during this year.

Methodists separated into North and South bodies in 1844, and made their separation more emphatic by talking at each other across the breach. Unlike most others, the Northern body half a century ago shut the door against themselves ever inviting union. Southern Methodists are slow to act, and hence it comes about that during the year 1906 the most that can be projected is fraternity. Some common work has already been carried out, such as a hymnal used by both branches of American Methodism and common work in one of the China fields. During this year some further advances are in order. The colored man is a big block in the way of Methodist union. Were he removed, rapid progress could be made. He cannot be removed, however, and so the plan for the year among Methodists is simply that of increased friendliness between the two bodies, with the hope of something more in the future.

The union plans in Canada, by which efforts are making this year to get Presbyterians, Congregationalists and Methodists into one federation, attract especial attention on this side of the line. It is a step in advance of anything attempted in the United States, and is far more radical than that proposed in the federation conference recently held in New York. It plans almost actual unity. It is not yet effected, and some doubt is expressed in this country that its committee's reports can be carried out. The general bodies of the several denominations meet this spring, and will approve or disapprove of the report. In this country the federation plans will be submitted to many general bodies, but not to all, this year, and it is expected that progress will be made. Some of the general bodies do not meet this year. The union plans in Canada are on the lines of plans in England, in no small measure because of the common enemy, the Establishment, long ago came together in everything save organic union, even, in some instances, to the dropping of distinctive names.

Plans for 1906 on the part of some religious bodies include comprehensive work among emigrants, especially among those who settle at the ports of entry. Some large cities are being filled with immigrants from Southern Europe. Nominally these immigrants are Roman Catholics, but really they affiliate little with any church. They are held to be a menace, and so Protestant bodies are to unite this year to see what they can do, even to co-operating with the Roman Catholic Church, if the latter will permit, in the tremendous task which confronts them all.

Some bodies, notably the Presbyterian and the Episcopalian, are making overtures towards the workingmen. In cities West as well as East the labor unions are permitting the church organizations to elect to honorary membership in their governing bodies, leading divines and leading laymen, the purpose being to get better acquainted each with the other. Church leaders have been charged with not understanding the attitude held by the laboring man towards the Church, and they have put themselves in the position of students of conditions in the hope that good may result to both the worker and the Church. This fraternal work between Church and labor is to be pushed forward during the year.

Roman Catholics are to undertake during 1906 the erection of a palace for the papal delegate at Washington, and it is possible that some steps will be taken toward making Washington a see city. A successor to the late Archbishop Chappelle of New Orleans is to be chosen, and so is a coadjutor to the archbishop of Boston. Some difficulty remains with Cuba, because the Government of that republic declines to carry out financial promises made by the United States in its name to the Roman Catholic Church.

MRS. ISABELLA H. LACY.

An Appreciation.

In 1856 California was a very young State, San Francisco a very young city and the First Congregational Church of San Francisco a very young church. The age of each was the same,—seven years. Into this young church came at that date a young pastor, Rev. Edward S. Lacy, fresh from his preparatory studies. The congregation to which he came he found to be made up largely of young people, mainly of young men. Indeed, with small exception, comparatively speaking, young men constituted the bulk of the surrounding population. It was the place and the epoch of the young. Over these young men, Mr. Lacy, through his genial qualities, great earnestness, ability and strenuous effort gained a large influence.

And hither, after a short period in his pastorate, he brought from the East a young bride; comely, gracious, sensible, attractive. By her devotion to him and by her consecration to his work the young wife at once proved herself a strong ally to her husband. Wives were not common in San Francisco then. Women were not. Of good women there were few. Of women beautiful, attractive and thoroughly Christian there were fewer still. It is not strange, therefore, that the home of this young minister and his young wife became a great center of attraction. It was an attraction sorely needed. The community was rife with attractions of an opposite nature; attractions subtle, dire, deadly. The Lacy home stood as a citadel of refuge, a place of reinforcement, of renewal. And Mrs. Lacy was the light and the joy of it. Her presence in those days was an incalculable influence for good in the community. Although coming out from an altogether different condition of things, she fitted into the new conditions at once, finely, fully. The work of this young couple was full of promise: their hearts were full of gladness.

Suddenly upon this rich and fruitful experience fell a cloud; a cloud deep and dark. The zeal of the young pastor proved too much for his physical strength. The very success of his work became a snare to the worker. He gave himself away so unreservedly—heart, hand, bodily strength—to duty and opportunity that the stress became over-heavy. He was prostrated by hemorrhage of the lungs of so severe a nature as to make it absolutely necessary to leave his church and all forms of church work and seek recuperation in some other climate and occupation. These were found in the beautiful Shenandoah Valley, Virginia, upon a farm. There the young couple settled in full expectation of being obliged to remain in a segregated life for the rest of their years. In this great crisis Mrs. Lacy developed new powers. Although with a great pain and a great solicitude gnawing at her heart, she brought herself to bend over the prostrate form of her husband with unclouded face. She cheered, encouraged, nourished him into hope and heart. And she presently had the happi-

ness of seeing him restored in the new environment to an apparently good degree of soundness and strength. This second home, so differently situated from the first, also became bright;—with a chastened brightness, but happy, charming and salutary to the surrounding .community. And Mrs. Lacy was the light and the charm of it as of the first.

Soon, however, the apparent restoration proved seductive. Mr. Lacy was importuned to return to California, to a climate more genial than that of San Francisco and to a church work less taxing than that of the First Congregational Church. In an evil hour, his great desire to be once more engaged in pastoral employ overcame the dictates of prudence and he returned to what proved to be his physical undoing. A home was established near Fruitvale, fitted up with great comfort and modest beauty. Old friends rallied about them; new friends were made. Life seemed to have gone back to the normal. But only seemingly. The treacherous disease slumbered; it had not been expelled. It awakened,did its sorrowful work and Mrs. Lacy was left in the recently-established California home a widow. New adaptations were called for, and new capabilities. They were not wanting.

Life thenceforward became, by comparison with that of the earlier days in San Francisco, secluded: but it was not suffered to become stagnant nor devoid of interest. There was resignation, tranquillity, peacefulness of mein and mind; but not indifference nor self-absorption. Nor was the cup of care and sorrow wanting to those subsequent years. An invalid son, the first-born, suffered from a long-continued malady which eventuated, after he had become a man full-grown, in death. So that, taken from first to last, life was to her in large degree a life of sorrow and of acquaintance with grief. But it was never tinged with non-resignation nor darkened through any spirit of complaint. Tender regard for the living was in no degree impaired by sorrow for the dead.

Mrs. Lacy had the most implicit hope of immortality. An unshaken faith had she that "though this earthly house of tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the Heavens." She expected to find in that house her departed. So she took life at all times serenely; she did not suffer its clouds to smother its sunshine. And she met death tranquilly. It was only the final one in the list of appointed changes. Indeed, she did not die; she only "fell on sleep." One of "those who came out of great tribulation," it can truly be said of her she "washed her robes and made them white in the Blood of the Lamb." "Therefore is she before the Throne of God and serves Him day and night in His temple." She has found her loved ones. She has been led unto the fountain of the waters of life, and God has wiped away every tear from her eyes.

The Doshisha, Japan, is beginning to get back the bread it has been casting on the waters these many years. An early graduate, by name Motoichi Misusaki, through the generosity of others was enabled to study in Europe after graduating at the Doshisha. Returning home he entered on a successful business career, and has lately given yen 800 to the Doshisha in memory of his benefactors, the interest on this sum to be used for needy students.

ADDRESS OF CHAS. R. BROWN AT MEMORIAL SERVICE HELD IN MEMORY OF MRS. F. M. SMITH.

We have gathered here today with one mind and one accord, drawn hither by a commen sense of loss and by a united wish to bear further witness in this quiet service to our deep appreciation of the life of one who has just gone. While the Old Year with all its record of joys and pains was slipping away that Sabbath evening, the earthly life of our dear friend was drawing to its close, and New Year's Day dawned upon us with the sky of Oakland all o'ercast by the death of this good woman.

Her own well known wishes and the expressed desire of those who are dearest to her make it imperative that the words spoken at this hour should be few and simple. But though the brevity of this tribute shall be suited to their modesty rather than indicative of the importance of the service she rendered, it will in some imperfect way serve to express the reality and warmth of the general esteem in which she was held.

Our good friend Mrs. Smith was originally endowed with an unusual combination of insight, good judgment, executive force, with extraordinary kindliness of heart. Out of the abundance of her ability she gave freely in means and in strength to make the world better because she was living in it; and out of the abundance of her heart, she sent her sympathy and love far and wide upon their errands of helpfulness. In the simple, accurate language of Scripture, "Strength and honor were her clothing, and in her heart was the law of kindness."

She was also a woman who showed an unusual breadth of interest. Her home was first and supreme in her affections—she esteemed the home the fundamental institution of our earthly life and has given expression in permanent form here in this community, to the high appraisement she placed upon it. But her love filled and overflowed the family circle—her heart went out to the little ones, deprived by some disaster of their natural growing places, and she craved for them the privileges of love and nurture in a genuinely Christian home. She has made the hillside yonder opposite her own home forever fragrant and beautiful with those other homes where children are growing up into noble, useful womanhood through her beneficence.

She saw the value of higher education for women, and gave generously of her means and her thought, as an honored member of its board of trustees, to Mills College. She knew the value of system and method in the administration of a city's kindness, and the Associated Charities of Oakland has been debtor to her generosity these many years. She loved to brighten and gladden the social life of the community, even as did her Master in Cana of Galilee. How many hundreds of people will remember all the years of their lives, sweet hours of happiness in Arbor Villa where she became their gracious hostess, and how many thousands of people will look back to the happy occasions when she opened her spacious grounds for an afternoon of pleasure at the May Fetes. She looked out upon these many fields of interest and stood ready to do what she could that they all might have life and have it more abundantly.

She gave not only of those means with which she had been blessed in goodly measure, she gave no less

freely of herself. She had entered into the full meaning of Lowell's lines:

"Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me."

She could enter into those cottages yonder and call every one of the sixty children by name; and the birthday of each one was somehow remembered and observed by some expression of her personal interest. She spared not herself in giving thought and strength to all the varied forms of her unselfish activity. Head and heart and purse did all agree and work together in the fulfilment of her kindly purpose.

Such lives as this do not, may they cannot, die. They come to sustain a relation to and a significance for those divine purposes reaching on through the ages, which forbids their falling away into nothingness. "Blessed are the dead which die in the Lord, saith the Spirit; they rest from their labors but their works do follow them." Yonder on those hillsides she has erected a living mounment to her memory—it stands there in no cold and lifeless marble, but in the perpetual provision made by liberal endowment and wisely ordered plan, for that work of Christian nurture and training which shall find its fruitage in the nobler womanhood of that continuous procession of girls who shall in all the years to come there pass in review before the eye of her Maker. She rests from her labors but her works do follow her! And because the worker is always greater and more precious than any item of his work, we know that she will live also.

Her two homes were by the sea, one of them lapped by the waves of the restless Atlantic, and the other here looking out through the Golden Gate upon the wide Pacific. And when the Old Year was drawing to its close, in the sacred phrase of the inspired apostle, "The time of her departure, literally her 'unmooring,' was at hand." The lines which held her to the dock of earthly experience were cast off and she sailed out upon the open sea destined to that haven which God has prepared for all those who love and serve him.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore."

An interesting feature of the November elections in Massachusetts was the election of John B. Moran as district attorney for the Boston district. He was the candidate of no party, and each party had its own nominee. Mr. Moran practically nominated himself and conducted his own campaign and was elected by a safe majority. He is still showing the stuff he is made of. Recently he compelled the police commissioners to close nine saloons which had been allowed to run in violation of a law that forbids a saloon within 400 feet of a schoolhouse. One of the places that was thus compelled to close its bar was the Hotel Touraine, one of the "swellest" hotels in the city.

Church News.

California.

Oakland.—Pilgrim Church came up to the recent annual meeting with thankfulness for the blessings of the year. Its influence in the city is an expanding one, and it met all increased expenses without any deficit.

Petaluma.—Nine persons were received into membership Jan. 7. In accordance with the custom of union week of prayer-meetings, the Sunday evening service was held in our church. Rev. Dr. Boardman, pastor of the Tenth Avenue Baptist Church, Oakland, very kindly came up to preach the sermon.

Pasadena, First.—At the last communion fourteen united with the church, two on confession. Recently an evening entertainment, "Cradle Songs of the Nations," was given for the Sabbath-school. This was called an evening picnic, because it was planned to take the place of the summer picnic, which was omitted this year.

Santa Cruz.—The Santa Cruz church has closed another successful year, most of the time under the leadership of the Rev. A. W. Hare. The reports at the recent annual meeting showed that the benevolences amounted to $661. The total expenditures for the year were $4,141. The Rev. J. B. Koehne gave his lectures on "The Nazarine," during the last week, to large audiences.

Oakland, Second.—Under the able superintendence of Mr. J. V. Bacon, our Sunday-school is doing excellent work. Our annual report to the State S. S. Association shows a remarkable growth. Last year we reported 14 officers and teachers and 113 scholars, a total of 127. This year we report 33 officers and teachers, 196 scholars, 9 Home Department, 28 Cradle Roll, a total of 266. These figures include no dead timber. The roll is carefully pruned every month at our teachers' meeting.

Perris.—Perris starts the new year with an enrollment in Sunday-school of 150, the largest in the history of the church. Sunday, the 7th, was communion; 65 persons communed and 13 united with the church. Annual meeting was held at the parsonage Friday night, Jan. 5th. The reports of the various officers showed the church to be in a healthy condition. Rev. O. L. Corbin, the new pastor, seems to be the right man in the right place. The last month his Sunday evening sermons have been on the character and life of David.

Ceres, Pilgrim.—At the annual meeting reports showed twenty-eight new members welcomed into covenant, another was welcomed last Sunday, making the present membership 65. Offerings were made to all the benevolent societies, amounting to $83. A flourishing Sunday-school, Woman's Association, Christian Endeavor Society, Sunshine Circle for girls and Knights of the Round Table for boys, are an expression of the spiritual, educational and social activities of the church. Rev. Clinton Douglas is pastor.

Cupertino, Union Church.—Last Sunday Rev. R. B. Cherington handed in his resignation as pastor of the church, after a year's work in this field. The year has been a prosperous one. Fifteen members were added to the church, eight by letter, seven by confes-

sion of faith; $250 was paid on the last of the parsonage debt, and $3,000 was raised for an addition to the church building. A thriving boys' club of 20 members has been organized as a Knights of King Arthur, and is doing good work. Mr. Cherington has resigned in order to put his entire time on the new field of Sunnyvale, where a Congregational church has recently been organized.

Oakland, Fourth.—Among the important business taken up at the recent annual meeting was the matter of raising funds for the immediate enlargement of the church building for Sunday-school purposes, the overcrowded condition of the school making this imperative. Plans for this addition were presented to Mr. E. T. Leiter, chairman of the board of trustees, and it was decided to commence the work as soon as possible so that it might be completed within the next three months, thereby enabling the church to commemorate its twenty-fifth anniversary. Money enough has been pledged to commence the building and we have faith to believe that means will be forthcoming to complete it. From reports of all church officers we find the church in a more prosperous condition spiritually and financially than it has ever before been and everything promises a large growth.

Oroville.—The annual meeting was held Jan. 10th. There was a large attendance and each officer reported that unusual progress had been made, numerically, financially and spiritually during the past year. There has been a steady growth in these directions ever since Rev. Richard K. Ham took charge two and a half years ago. The resident membership has been doubled in that period. Mr. Ham has accepted a call to the Hassalo Street church of Portland, Oregon, and his resignation was offered and accepted at this meeting. Mr. Ham has endeared himself to the people of Oroville, both in the church and out of it, and will be missed in every circle where social motives are for the intellectual and moral uplifting of the world around them. He has had a great influence with all classes of young people and has devoted himself unselfishly to especially befriending that much neglected and misunderstood object, the small boy and his fellows, a large band of whom will see him depart with the deepest regret. The clerk elect for this year is Mr. Henry Kerr.

Glen Ellen.—The Glen Ellen church held its annual business meeting last Wednesday. The reports as to the various activities of the church made all present full of joy and hope for the future. The Ladies' Aid, with only eight active members, under the most energetic leadership of Mrs. Gaige, has raised $407 during the year, and after fulfilling its obligation toward the church and other benevolent purposes reported $177 in the treasury, which will give to our buildings a much needed coat of paint. The Sunday-school under the devoted and thorough care of Miss Clark, showed progress. It is self-supporting; it uses a circulating library, pays $25 a year for the support of an orphan in Armenia; it gave $8 to S. S. and P. Society. It has a good Bible class, with a wise and most consecrated teacher, Mr. Quien. The C. E. Society is moving on pleasantly. It pays $7.50 a year toward the support of a child in India. "Our church," said the clerk and the treasurer, in his report, "is certainly in a very flourishing condition." The pastor was paid fully and promptly and his family was remembered on different occasions with tokens of goodwill, which amounted to $60. The H. M. S. received $15, C. B. Society $12.25 and Foreign Missions $12.50. The current expenses were met and the treasury was not yet quite empty. The average congregation was doubled. The church is harmonious and alive with a spiritual sentiment and enters upon the new year with full trust in the Master and a bright hope for a spiritually prosperous future.

San Jacinto.—It was indeed a Happy New Year with us. A beautiful new bell, was placed in the belfry and rang its first chime to usher in 1906. This was a gift from friends of the Second Congregational Church, Greenwich, Conn., freight prepaid, also an added donation to cover any cost of putting up, making a total of over $200. May God richly bless the kind donors! Five members were received last Sunday, four on confession, one by letter. Two, at Little Lake, also. Annual reports show nearly twice as much raised this year as last, and more new members than for years —19 in all. The parsonage is being painted outside. The Sunday-school reports over $100 raised this year. Interest and numbers increasing. We regret that the Rev. Mr. Thayer is not to remain with us longer than this month.

Nevada.

The church at Reno has had a successful year; thirty-five new members have been received, making the present membership 50. The contributions for different purposes during the year amounted to $3,500. At the annual meeting the salary of the pastor, the Rev. C. L. Mears, was advanced from $1,200 to $1,500, and it was voted to build a parsonage, which will cost about $3,000.,

THE MEETING OF THE MINISTERS OF SAN FRANCISCO AND VICINITY.

The Rev. C. R. Brown read a paper at the Monday meeting of the Congregational ministers of San Francisco and vicinity on "The Creed of a Christian." Mr. Brown deprecated the disposition to look with contempt on creeds, saying that every man had some creed. What a man believes is his creed, and importance attaches to belief. Intellectual liberty doesn't imply that a person may accept every vagary. One creed is not as good as another. That is best which gives the best fruitage. In setting forth what in his opinion the creed of a Christian ought to be Mr. Brown read with approval the creed of the church of which he is pastor and which was found in use there when he entered upon work in that church. It is used in the reception of members and is as follows:

I believe in God the Father, and in Jesus Christ His Son, our Lord and Saviour, and in the Holy Spirit.

I believe in the Bible as the divine rule of faith and practice, and in prayer, and in the life of useful service.

I believe in the Holy Church Universal, in salvation from sin, in the resurrection from the dead, and in life everlasting.

In this faith, I here and now declare my purpose to live a Christian life.

Mr. Brown's paper met with much acceptance, and after the meeting several approached the editor of The Pacific to ascertain if it could not be published. Upon inquiry we learn that it is to appear soon in a book which Mr. Brown is arranging for publication.

Next Monday the paper will be by the Rev. R. C. Brooks.

OREGON LETTER.

By George H. Himes.

The suburban churches of Laurelwood and University Park are now in a flourishing condition. Last Sunday six new members were received by the former church and thirteen by the latter—among them an entire family, consisting of father, mother, three daughters and two sons. Both churches are served by Rev. D. B. Gray.

The adjourned annual meeting and roll-call of the First Church of this city was held last Thursday evening, and the following is a summary of the year's work: Additions, by confession, 43; by letter, 42—total, 85. Present membership, 827. Benevolences, $2,700; average attendance, Sunday morning, 438; average attendance Sunday evening, 451. Average attendance at prayer-meeting, 70. Average attendance of men at the Sunday services, 38 per cent; women, 55 percent; children 7 percent. The bills for the year are all paid, and there is a small balance in the tresury. The early part of the year was notable from the fact that it was the occasion for clearing out the incubus of debts which for more than ten years had hung like a dead weight upon the church, paralyzing its activities in many directions. Now that this burden has been removed, numerous phases of aggressive work will be taken up.

The church held a watch night meeting on December 31st, and the Y. P. S. C. E. at that time by concert of effort raised more than $500 to maintain a missionary in the foreign field. This will be a day long to be remembered in the annals of the Sunnyside Church, as it dedicated its new two thousand dollar organ. The dedication address was given by Dr. House, and an address was also given by Superintendent Clapp.

The persistent fight against whisky at Forest Grove by the authorities of Pacific University, supplemented by the action of many of the citizens of that place, resulted in a sweeping victory for the temperance ticket at the election last Monday, at which time every officer from Mayor down was elected by an average majority of sixty-five.

Portland, January 14, 1906.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

Topic for January 28: Home Missions in our cities.
Luke xix: 41-48.

When Jesus on the day of his triumphal entry into Jerusalem lingered for a time on the slopes of Olivet and looked towards the great city, his eyes being wet with tears, he said: "If thou hadst known in this day, even thou the things which belong unto peace! but now they are hidden from thine eyes!" Then he spake of the city's enemies; of those that cast up a palisade against it, and beset it around about, and hedged it in; of those that brought it down and its children. Afterwards, he went into the temple and rebuked the buyers and sellers who made a pit for robbers of that which was built for a fane of prayer. We read that some, afterwards, thought to destroy him then and there, but they could not, for all the people hung upon him, listening.

Home Missions means that this scene shall be reproduced in all the cities and in scores of localities in each, only, in place of Christ in person, he is to speak through his disciples who, as they may be permitted, shall reflect his spirit. There is no Christian, let him rejoice as he may, over the triumphs of Christ taken as a victorious march through the ages, who does not weep, as from his Olivet slope of vision he looks and thinks, over the condition of the modern city. Jerusalem was the Athens of the Holy Land. The temple was a Parthenon on Zion's hill—the Acropolis of the Judean plains. The Master prophesied that the city should be a waste and the temple a ruin. Nor is the condition of ancient Athens one whit more desolate nor its Parthenon so much a heap as are ancient Jerusalem or its Temple today. Why became Jerusalem like ruined Athens? Why the Temple like the Parthenon? Because it "knew not the time of its visitation." Such we may forecast will be the fate of the modern city unless it repents. The only thing that can save it is Home Missions. Nothing but the bringing of the gospel to the ears of the people.

It will not do to wait for the people to come to the gospel. That was not Christ's way. The church must be the gospel on foot, and in the mission hall. The problem of city missions is in some respects the most pressing and urgent one before the church. Some of us believe it one of the most difficult. Foreign Missions abroad are a glorious opportunity. They marks the ultimate 'Forward March' of the Kingdom, but in the process of the suns there has arisen the enormous undertaking of the saving of the city which is rapidly becoming Foreign Missions at home.

Why is the city so hard to save? For one reason, it is more and more becoming Satan's seat. Belshazzar's Babylon was little better than the modern city. Not that there is not much of goodness and many noble men in every city. Babylon had its Daniel and the three faithful Hebrew lads. But the modern city is the rallying centre of the worst evils that infest the land. Here sensuality and egoism and covetousness—the satanic trinity—meet and merge. Here iniquity of every sort is rampant and runs riot. Here is the dumping ground of the nations. The worst of cities are like the witches cauldrons in mythic stories, great boiling centres of red crime and flaming vice, around which play and dance all the base and dissolute imps of the pit. The churches and Christian Associations and Christian Missions are oases in these deserts, but they must spread and multiply else our cities will burn up with their own heat.

City mission work is more difficult than inland missions because the competitive agencies are greater and because the cream of the Christian wheat is already gathered in the churches, already established and too often in a few. The newly planted gospel seed has to struggle against a vicious environment on the one hand and too few husbandmen on the other. Between the Scylla of the Theatre and the Club, on the one hand, and the Carypdis of the great central church on the other the little ship is in constant danger of the rocks. Not that we are not thankful for the strong church, we are, it is a tower of refuge, but its very attractiveness sometimes amounts to missionary competition.

Still the strong church and its agencies form the parent soil out of which must grow the beautiful plant of the mission church. And the members of its Christian Endeavor societies make the best workers in this field. Let the Hospital work not be neglected,

nor the Floating work, nor the Foreign work abroad, but the signs of the times seem to be pointing more and more to the needs of the great city and saying to the well trained workers in the parent churches, go ye out into the streets and lanes of the city, yes, and in to the rapidly growing new sections and gather them in. Pastors cannot do this work alone. They are overburdened now. City missionaries and superintendents cannot without lieutenants. There is a cry from the Macedonia's in our colossal modern cities Come over and help us! There is room for every church of this great coast metropolis to start a branch and the ground would not be all covered then. City Missions are the call of the hour. Shall not Christian Endeavorers respond?

A COURSE OF LECTURES.

The Christian Endeavor Society of the Third Congregational Church is very much alive and a proof of this is a series of lectures they are planning to be held in the lecture room of the church, beginning on Friday evening, January 26th, and continuing every two weeks until the course of five are finished. The first will be given by Dr. E. H. Hadlock on "Paris, the Magnificent"; the second by Dr. W. H. Layson on "Old Mexico"; the third will be a concert, and the last two lectures will be announced later. These are for the benefit of the church and society educationally and financially. Tickets are 25 cents for single lectures, or $1.00 for the course of five.

DEATH IN THE POT.

F.om the California Christian Advocate

During the past ten days there have been a half-dozen dispatches from various parts of the country advocating the destruction of people who are hopelessly diseased. It is said that Dr. Charles Eliot Norton of Cambridge, man of letters and translator of Dante's "Divine Comedy," has joined forces with Miss Anne S. Hall of Cincinnati in the campaign for the killing off of the hopelessly insane, the hopelessly diseased and the victims of accidents. This same Miss Hall, during a meeting of the American Humane Association in Philadelphia last October presented resolutions calling for the approval of "the practice of physicians who, in cases of hopeless suffering, make painless the last hours of life by an anesthetic," and protesting against "the practice of prolonging by artificial means the agonies of incurable diseases."

To this list must be added Miss L. Graham Crozier, a lecturer in Philadelphia on Sociology. "If the newspaper dspatches are correct," she said, "I would rather personally administered chloroform to the poor, starving children of this city than to see them living, as they must do, in squalor and misery." She goes on to recite the futility of her efforts to enlist the aid of the officers and authorities in New York and adds: "I have talked myself hoarse; I have lectured; I have written many letters to the authorities without effect, and, if no other remedy is at hand, I will, if endowed with proper authority, put an end to the miserable children, to whom living is only a prolonged agony."

One may well shiver at the circulation of such ideas. There is nothing in heathenism more coldly atrocious. No wonder authorities do not hear such an abnormal plea proceeding from such a murderous soul. This world belongs to God; the poor, the suffering, belong to him. When once the right to kill, the civil right to kill, has been put into the hands of an individual, the world has become a slaughter pen. To talk about killing children because their conditions are adverse is a loss of all moral perspective. The amazing part of all this is that people of good standing before audiences of sensible, apparently sensible people, deliver these monstrous sentiments.

Dr. Norton says: "There is no ground to hold every human life as inviolably sacred and to be preserved, no matter with what results to the individual or to others. On the contrary, there are lives to which every reasonable consideration urges an end should be put. Setting aside all doubtful cases, no right-thinking man would hesitate to give a dose of laudanum, sufficient to end suffering and life together, to the victim of an accident, from the torturing effects of which recovery was impossible, however many hours of misery might be added to conscious life by stimulants or surgical operations."

The history of the moral struggle and p.ysical struggle proves that to save life is divine, to destroy life under any guise is murder. Once the principle of murder is established, all the savage potentialities of the human heart become active. Neither Dr. Norton, Dr. Hall, nor Dr. Crozier can think these thoughts with deliberate intentions without being murderers at the bar of a Christian civilization. No child is safe in their care; no sane person can hold any fellowship with them.

Seldom in the career of a single statesman has such a series of important events occurred as has come to Baron Komura. Scarcely had he concluded for Japan the leading part in the peace conference at Portsmouth when he was called to a special service in China. He was associated with Uchida in this last service. The treaty was signed by Baron Komura and Mr. Uchida, on behalf of Japan, and Prince Ching and Viceroy Yuan Shi-Kai, on behalf of China. China consents to lease to Japan the Kwangtung peninsula, at the southern extremity of which are Port Arthur and Dalny, formerly held by Russia under lease from China; and concedes to Japan the control of the railway on the peninsula northward as far as Changchin. This is one of the spurs which connects with the Russian Siberian Railway system, and the point named may mark the division between Russian and Japanese control. China also concedes to Japan the right to build a railway from Antung on the Yalu River to Mukden, the ancient capital of Manchuria, probably along the line of the famous old military or caravan road; it is provided, however, that at the end of a certain period the road may be purchased by China.

The Philippine tariff bill has been introduced. It is a mild adjustment, and reduction of tariff on all Philippine goods shipped into this country. It seems to us and always has so appeared that the insular possessions should have all the advantage of trade guaranteed to every other part of the country's domain. We cannot understand how a country can hope for coherency while one part discriminates against another part. The primary question should be: Is it right? and let expediency be secondary. It seems only fair and American in principle that the question of tariff should be evenly distributed over the whole country. This supreme selfishness will greatly retard the development of the Philippines and at the same time cripple the commercial interests of the Philippines. If America can afford to govern the Philippines at all she can afford to be fair and she cannot afford to be otherwise. We favor free trade between the United States and Porto Rico, and between the United States and all her insular possessions.

Our Boys and Girls

SUCH A JOKE!

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity" and let him alone.

He scowled his forehead in wrinkles when he studied, and had a fashion of reading his history lesson rolling his eyes round to see where the places were on the map, till he did look funny enough to make anybody laugh. Dick drew a picture of him on his slate one day, and the fellows nearly went into fits over it.

At recess we left him to himself. You see, there were enough of us for our games without him; but we didn't believe he would be much good at playing. He used to stand and look at us, and he looked pretty sober sometimes but we didn't think much about it.

One morning Ted brought a big orange to school. He was always bringing something, but this was more than common; we didn't get oranges very often. He had it all wrapped up in paper, but he promised to divide it with Dick and me. Then he showed us something else—a big potato that he had cut in a likeness of Tom's face. Tom was the new boy, you know; and it really did look like him.

It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in the forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we hadn't a chance to show it to anybody; but Dick said:

"We'll put it on a stick and pass it round at recess. My, but Tom will be mad!"

Ted rolled it up in a paper—"so its fine features wouldn't be rubbed off," he said—and dropped it into a drawer under his seat, where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered it to me.

"Say, let's slip that into Tom's pocket where he'll find it at recess. We will tell the boys, so they'll all be watching, and it will be the biggest joke out. Dick can manage it; he sits nearest to him."

So I told Dick, and he slipped his hand into the drawer behind him, and, when he got a chance, dropped the little bundle into Tom's pocket. We three hardly dared look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell any one. Tom rushed up to us with his face like a full sunrise.

"I'm ever so much obliged to you fellows, for I just know that you're the ones that did it," he said; and I hadn't thought he could talk so fast. "It was good of you, and I mean to take it home to my Sister Sue. You don't care, do you? She's sick, you know."

Orange! Dick made a mistake in the package and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then; for we all stood and stared for a minute, with our mouths wide open.

"Why, we didn't"—began Dick. But Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first rate now; he is tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said:

"A good many of the people we dislike, dear boy, would look very different to us if only we took the trouble to be kind to them."—Selected.

"What builds the most monuments?" she asked.

"Pride builds many—splendid ones. builds some, and pity some. But faith builds more than these, though often poor, humble ones; and love! love builds more than all things else together."—James Lane Allen.

"What silly verses that woman is reciting!"

"I wrote them, sir!"

"Ah—oh, yes—to be sure—clever lines, but horribly delivered, don't you know—woman must be a fool to bungle 'em so—who is she?"

"My wife, sir!"—Cleveland Leader.

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Sunday-School Lesson.

THE BAPTISM OF JESUS.
First Quarter. Lesson IV.

Mark 1: 1-11. January 28, 1906.
Home Readings.

M—The Baptism of Jesus. Mark 1: 1-11.
Tu—John's Humility. Matt. 3: 1-17.
W—John's confession. John 1: 14-28.
Th—Revealed by the Spirit. John 1: 29-34.
F—Disciples baptized. Acts 2:36-42.
S—Baptized into Christ. Rom. 6: 1-11.
S—Buried in baptism. Col. 2: 6-12.

The person and mission of John the Baptist seemed like the last effort of Providence to awaken the dull and skeptical nation.

He was a veritable Mt. Sinai. He held the mirror of the law with an unwavering hand before the guilty conscience of the people. Each class of sinners, hypocritical Scribes and Pharisees, extortionate tax-gatherers, dissolute soldiers, all received their merited rebuke; multitudes submitted to the baptism of repentance.

A great audience, all Judea and Jerusalem, city and county, attended the ministry of John. Courageous sincerity is a magnet that seldom fails to draw. There was striking contrast between the appearance of the preacher and some of his auditors, at least. They were clad in embroidered robes, and wore silken and jeweled girdles and turbans. But beneath this fair and glittering exterior in many instances, was the moral filth of unregenerate natures.

John the Baptist was careful to affirm that his mission was purely preparatory. He could not forgive sin nor cleanse sinners. He could only put them in the way of finding One who was mightier than himself. Well and faithfully did he perform his arduous task. His highest ambition was to be a voice crying in the wilderness, "Prepare the way!"

When he was at the very zenith of his power, his congregation largest, and his influence widest, unexpectedly one day Jesus stood before him, requesting baptism at his hands. Jesus stood under no necessity of repentance, only affirming it to be becoming for him to fulfill this ceremonial duty, and thus identify himself the more thoroughly with those to save whom he had come to earth. With this explanation John no longer declined to baptize him.

Analysis and Key.

I—John the Baptist. Picturesqueness of his person and ministry. A Mt. Sinai preacher.

II—His humility. Forefends any identification of himself with the Messiah. His ministry preparatory.

III—Appearance of Jesus. Request for baptism. John's deprecation. Jesus' affirmation of necessity for purpose of ceremonial righteousness. John acquiesces.

IV—The scene; fit inauguration of the Messiah.

The Teachers' Lantern.

What more could the Lord have done to his vineyard (Israel) that he did prophet, with his sack-cloth garment and cheap diet, was the last and greatest in the long line of those who had called the Lord's people to account, and sought to prepare them to receive the Messiah. It was all in vain. The vineyard persistently brought forth wild grapes. * * * John the Baptist's revival may not have been altogether a superficial sensation. He was not responsible for it if it was. No doubt out of his converts there were many among the three thousand whom Peter added to the church at Pentecost. * * * Preparing the Lord's way into the human heart is the most glorious work in which mortal can engage. It is at the same time the most delicate and difficult. Yet there is no enterprise in which we can engage in which we can be more certain of the approval and assistance of heaven. * * * He is a public benefactor who pushes the people to put into public statement their secret conclusions. * * * Jesus himself did not need to repent, but he did need to show by a public sign that he was on the side of righteousness. * * * A leader must be beyond his age to pull it on, like the beast that tows the canal boat. The longer the tow the greater the speed. But the attachment must be real and practical. A detached leader is no leader at all. * * * A good modern version of Emerson's phrase is, "Hitch your wagon to a star, but keep the wheels on the ground." * * * It is merely a curious question whether John's baptism was an original rite or one that he adopted. It served the same purpose in either case.

"The doctrine of total depravity is not preached much now-a-days. But a good many people are living up to it."

WOMEN TO BLAME AS USUAL.

"Yes sir," said the old man to his wife and daughter, as he carefully poured some gasoline into a cup and began to clean the grease off the legs of his trousers, "the way these fool women monkey with gasoline is enough to make a fellow sick. You never hear of a man gettin' hurt or blowin' the house up foolin' with gasoline. It's always these crazy women that make the trouble. Now, if a woman had to clean these pants, she'd do some fool thing before she got through; but I," as he put away the can, "have got the job finished in good shape, and no chance for any newspaper scare-heads, either," and he complacently picked up his pipe, filled it, and prepared to light it, scratching the match in the usual place, when — "Murder!" he yelled, doing an Indian war dance, and beating the flames, "get some water, quick, and some rugs! Don't stand there and let a fellow burn to death before you— Oh, there, hold on, don't drown a fellow. That's just the way," he growled, looking at the soaked blankets and deluged room when it was all over, "these crazy women never can do anything without bein' told, and then they have to ruin everything in the house!"

And he stalked off to change his trousers, while the "fool" women cleaned up the muss.—V. Mardet, in Chicago Record-Herald.

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"But be careful of it, Bishop Brooks," remarked a listening friend. "It may be difficult to get your new religion through the custom house."

"I guess not," replied the bishop, laughingly, "for we may take it for granted that any new religion popular enough to import will have no duties attached to it."—Boston Herald.

HOW TO SUCCEED.

1. Get your work well in hand.
2. Keep a firm grip on it.
3. Give yourself constantly to it.
4. Put your whole soul into it.
5. Pray God's blessing upon it.

—Christian Standard.

as we look at them with cheerful and courageous eyes. Good cheer is nearly always in place; it is nearly always possible; it is nearly always a duty.—Christian Guardian.

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